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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (GEN. 15: 5).

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THE BOOK OF ABRAHAM.

A STUDY BY A. A. RAMSEYER.

IN 1842 Joseph Smith published under the title, "The Book of Abraham," a record claimed to be the writings of that patriarch, translated from papyrus found with some Egyptian mummies. So-called Christian scholars have assailed the Book of Abraham. These attacks have caused me to more closely investigate the Book of Abraham, and the result of my studies here follows. Any fair minded critic must admit that Joseph Smith did not invent the Book of Abraham, but that it is an authentic record.

ABRAHAM A PREACHER OF THE GOSPEL.

From the ordinary reading of King James' translation of the Bible one thinks of Abraham only as a righteous man, conversing with God, and receiving from Him visions and instruction; he is nowhere called a preacher, and yet, such he was. Luther, in his German translation of the Bible, renders the following passages: "And Abraham called upon the name of the Lord" (Gen. 12: 8; 13: 4; 21: 33), thus: "Und er predigte von dem Namen des Herrn," and "Und er predigte den Namen des Herrn," meaning, "And he proclaimed the name of the Lord," (i. e., he preached the gospel); the Hebrew verb used in both passages is, "qara beshem Iehovah": the same expression comes forth in Exodus 33: 19, "I will proclaim the name of the Lord before thee." Prof. Lee, in his Hebrew Lexicon, calls attention to that meaning of the verb "qara," viz., "to preach," besides the usual one, "to call," so that we are justified in accepting Luther's translation as the more nearly correct, by which it appears that Abraham was a preacher of the gospel. Indeed, Prof. Moulton, in his "Literary Introduction to the Books of Scriptures," (The Modern Reader's Bible), calls Abraham "the

world's first missionary." Jesus said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John 8: 56). Abraham, like Isaiah, Moses, and all the ancient prophets, had a prophetic vision of Christ, who was Jehovah; all of them testified that He was coming in the flesh; to which fact they could not help testifying, for His word was in their heart as a burning fire shut up in their bones, and they could not stay it (see Jeremiah 20: 9). To a mortal so highly favored as Abraham had been with revelations from the Lord, nothing would be more natural and more fitting than to leave a written record of the divine teachings he received, for the benefit of his posterity. And such is the purport of the Book of Abraham.

Josephus, the Jewish historian, in his *Antiquities of the Jews*, writes of Abraham as follows: "He was a person of great sagacity, both for understanding all things, and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened to have concerning God" (Antiquities, Book 1, ch. 7). Abraham, he says, visited the Egyptians to "become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them to a better way, if his notions proved the truest" (Book 1, ch. 8). "Pharaoh gave Abraham leave to enter into conversation with the most learned among the Egyptians, from which conversation his virtue and his reputation became more conspicuous than they had been before. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them, and, confuting the reasonings they made use of, every one for his own practices, he demonstrated that such reasonings were vain and void of truth; whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed upon any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him" (Book 1, ch. 8). Abraham was a fit instrument in the hand of God to establish among his contemporaries correct ideas concerning religion and morals. He could select no better field of labor than Egypt, from whence in later years the Greeks and Romans got their knowledge. According to the testimony of Josephus, few preachers have ever equalled him.

That a preacher or reformer should want to write down his thoughts, not merely out of vanity or self esteem, but for the benefit of his contemporaries and of his posterity, needs not surprise us. Of him the Lord said, "For I know him, that he will command his children and his household after him." Hence we may expect Abraham to be the author of some kind of treatise

in which he would record some of his teachings, and the wonderful revelations vouchsafed him from the Lord. Did Abraham indeed leave some writings? In answer, let us hear some outside testimony.

About twenty years ago, Professor Bonwetch, of the University of Goettingen, Germany, published a translation of *The Book of the Revelation of Abraham.* made from an old Slavic manuscript found in the University of Moscow, Russia. According to Professor Bonwetch, the Slavic manuscript has evidently a Greek origin, as some comments upon the Greek version of that work dated as early as the ninth century have been known for some time; however, the Greek version from which the Slavic is supposed to be derived, has not yet been discovered. In the August, September, and October numbers of the *Improvement Era* for 1897-8, Vol. I., may be read an English translation made from the German by E. H. Anderson and R. T. Haag. The *Era's* editor calls attention to "many things of a character both as to incidents and doctrines that ran parallel with what is recorded in the Book of Abraham, given to the world in 1836. Especially was this true in relation to the idolatrous character of Abraham's immediate forefathers, his call to depart from them, the future promise of a special inheritance, the fact of his receiving a special revelation from God, making known great things concerning the structure of the heavens and the earth, the preexistence of the spirits of men, and the choice of certain of them to be God's rulers in the earth, Abraham being among them."

It is not intended to quote here from the *Book of the Revelation of Abraham.* That half apocryphal work is far below the Book of Abraham "in every point of excellence—literary style, largeness of information, profoundness, and nobility of doctrine." Suffice it to say that a prominent German theologian has furnished the proof that Abraham was held in antiquity as a theological writer. Thus both reason and tradition prepare us to accept as genuine the Book of Abraham, translated and published by Joseph Smith, the Prophet of God.

HOW THE BOOK OF ABRAHAM CAME TO LIGHT.

On pages 348, 349 and 350 of the second volume of the *History of the Church of Jesus Christ of Latter-day Saints,* will be found a minute account of the way the Prophet Joseph got hold of the Book of Abraham. In the year 1831 Mr. Michael H. Chandler was given, by his uncle, Antonio Sebolo, some mummies which he, Sebolo, had obtained from a catacomb near the place where once stood the renowned city of Thebes, in Egypt. In July, 1835, Chandler, directed by some gentleman, who told him that Mr. Joseph Smith, Jr., of Kirtland, Ohio, could translate ancient languages, came to Kirtland, exhibiting his mummies, together with the records or manuscripts found with the bodies.

The Prophet Joseph adds: "Soon after this (that is, about the 6th of July, 1835), some of the saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph in Egypt, etc.—a more full account of which will appear in its place as I proceed to examine and unfold them. Truly we can say, the Lord is beginning to reveal the abundance of peace and truth" (*History of the Church*, Vol. II., p. 236).

On page 238 of the same volume, there is the following entry: "The remainder of this month (July, 1835), I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients."

On page 287, we read under date of October 1st, 1835; "This afternoon I labored on the Egyptian alphabet, in company with Brothers Oliver Cowdery and W. W. Phelps, and during the research the principles of astronomy, as understood by Father Abraham and the ancients, unfolded to our understanding, the particulars of which will appear hereafter."

On page 519 of volume IV. of the *History of the Church* the following appears: "Thursday, March 1st, 1842.—During the forenoon I was at my office and the printing office correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hedlock for the *Times and Seasons*, * * * I commenced publishing my translations of the Book of Abraham in the *Times and Seasons* as follows: (A foot note on page 524 of the same volume says: The Book of Abraham was first published in the *Times and Seasons* in two numbers, Vol. III., No. 9 and 10, March 1st, and March 15th, 1842, respectively)."

(TO BE CONTINUED).

ABSURDITIES OF "RELIGION."

"SWEET flowers are slow, but weeds make haste."

A reasonable man, if he is able to shake himself free from all tradition which would be likely to tincture his opinions, cannot fail to be struck with the many absurd and contradictory features prevailing in the various religious sects of the day. And if he be disposed to search for divine truth he will not be long in discovering that nearly all creeds taught from the pulpits are founded upon error, and exist only in empty forms and cold lip-service—each sect having its peculiar phrases and observances, in its rites and superstitions—but all alike in denying "the power of godliness," though they profess a form of it.

If his disappointment be not too great and he prosecute his investigations further, he will soon see that in the vital points of the gospel—even the very object of worship—one class of believers will cling to one idea, while others will preach and adore something entirely the opposite. And now, if he be at all gifted with zeal or skill in things theological, we may expect to see him break off from all established churches, and form one of his own, perhaps in the commencement intending only to prepare a mode of worship for himself alone. He will then be doing exactly what scores of others—now regarded as good, sincere, thinking men have done during the last four centuries. The logical conclusion must be, the greater number there are of bold reasoners, the greater the variety of religious sects—each perhaps having a few correct opinions, but all, because they lack revelation and priesthood, deficient in the great item, the *power* of godliness.

To commence with, the Great Being in whose likeness man was created, and whose Son was his exact image, is popularly believed to be personally present everywhere at the same moment of time, to possess omniscience though he has no parts; and to be omnipotent though he have neither body nor passions. He is believed to be simultaneously an approving spectator of the Catholic mass and the Episcopal litany, of the Ranter's shrieks and the Quaker's silence. Some believe He is best pleased with the self-inflicted chastenings and scourgings of His people, others that a degree of abstemiousness for the forty days of Lent is sufficient to atone for the gorging indulged in during the remaining three hundred and twenty-five days of the cycle. In short, though He is all powerful and merciful and loving, yet He is an inconsistent, indescribable nothing! Where such monstrous doctrine is taught, is it any wonder that infidelity spreads? What difference is there between the "Christian's" Deity and the Infidel's "Nature," except that the latter is more reasonable?

Again, notice for a moment one opinion respecting the sacrament. I refer to that growing fallacy—belief in what is called the "Real Presence." The Ritualists, who claim to be reformers from the Church of England, but who are roundly abused by the Church as rank apostates leaning to Romanism, teach as a tenet of religion that when the sacrament is administered, and that, too, by a self-called priest, "Jesus is on the altar as truly and really as He was upon the cross." In one of their works they instruct worshipers that "you must believe that the bread and wine become the real body and blood, with the soul and Godhead of Jesus Christ," and that even those who partake unworthily, though they receive no spiritual benefit therefrom, actually masticate a fragment of His body between their teeth, and swallow His blood.

The Catholic system of auricular confession is before the public; vigorously defended by its believers of the Romish persuasion, and attacked with equal vehemence by all other sects. In Pro-

testant countries there are frequent mass meetings, at which violent resolutions are adopted, pledging the Churchmen to the labor of rooting out these "soul-destroying principles," which it is conceded are making alarming headway. One modest priest teaching this dogma, after dwelling on the fact that the greater the sin the more detail is required in its confession, goes on to make the audacious assertion that "confession to God *may* be forgiven, but confession to a priest *must* be forgiven."

Baptism, where administered at all, is so convenient a principle that any desire as to the mode may be gratified. True; no authority exists—it is not claimed; but that lack is never questioned. Priesthood is to them a vague, historical idea which cannot stand the light of this age, and was only necessary when darkness prevailed upon the earth. Indeed, there is scarcely a doctrine now taught which bears any mark of divinity, and from the Pontiff to the most insignificant subaltern in that latest phase of combative Christianity—the Salvation Army, not one has any reason to expect celestial glory, or can even give a definite expression to the hope that is within him. Worse than all, the people are so contented with the vain emptiness of their worship that they refuse to listen to pure, simple Christianity, as taught by its great exemplar, and restored, as it could only be, by direct revelation.

Well, what is the remedy? Prayerful, persistent sowing of the good seed, and leaving the matter of increase to God. The gospel as preached by the elders of the Church of Jesus Christ of Latter-day Saints is not so new as to attract curiosity, nor so ambiguous as to require years of schooling before its principles can be understood. It is as old as the everlasting hills, and as simple and easy as breathing. Further, it is truth, and because of that it meets its greatest opposition. Nevertheless the work goes on. One by one the righteous hear its glad sound and bow to its requirements. Agencies are actively at work drawing the lines more distinctly between the wicked and the good, and making preparations for the great final struggle; while, on every hand, are seen those things we were told to look for, as indications of the rising of the Sun of Righteousness to shed His glory over a benighted world.

JOHN Q. CANNON.

HOW GREAT IS HIS POWER!

I SHOULD be pleased to add my testimony to those I have read in the *Millennial Star*; for it has been given to me to know that this gospel of Jesus Christ is the only true plan upon which mankind can be saved. I have a testimony that God lives; that he is able to hear and answer our prayers to-day as in other times. Oh! how great and wonderful is His power; there are so many to-day singing His praises and bearing testimony of His goodness. The very elements also—the wind as it howls along, carrying every-

thing loose before it—the sea as it rolls to and fro in its mighty, endless undulations; the golden sun as he sets in the western sky, flooding the land with ethereal loveliness; the silvery moon, whose mellow lights illumine mountain, meadow, and city; in very truth, all nature alive in the perfection of created beauty, continually bear testimony of God's beneficent handiwork. As each earthly glory fades in its time and season, let us reap the rich harvest of its abounding grace while the day lasts. Some day we shall have to leave it all, and, prepared in part thereby, go on to other glories in eternal existence, giving an account of things and works done here, that fit us for greater things and works hereafter. Thus it behooves us to put into life and get out of life all that is good and beautiful and true that. *Sic itur ad astra.*

Bristol. HESTER A. NEAL.

AMERICANISMS.—It is amusing to note the list of Americanisms, as they are termed, to which attention is frequently called in English newspapers.

A recent issue of a London paper contains what it called a "poem," from an American publication, and proceeds to notice three of its Americanisms: "busted," "shinned up the tree" and "kerslup." It is probable that some Americans are in the dark as concerns the use of these words, and find them as much of an etymological puzzle as does this English writer. The "poem," too, will hardly be considered American classic, and Americans will be more inclined to smile than to feel disturbed at the serious way in which such doggerel is received. The lines referred to are as follows:

"And I stayed below in the rosy glow
While she shinned up the tree;
But no sooner up than down kerslup
Came the beautiful Annabel Lee."

CONFERENCE.

How good it is to see the saints,
To give them friendly greeting;
To talk of joys and answered prayers
And privileges of meeting!

How good it is to feel the love
Shown by each firm-clasped hand;
To know that unity exists
'Mong saints of every land!

How good to hear the word of God
Taught by His servants true;
Who by authority are sent
To teach us what to do.

HESTER NEAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 29, 1920.

EDITORIAL:

INSPIRED MINISTRY.

THE merit of the ministry of the elders of the Church, whether missionaries or others who are called upon to preach the gospel, is in the possession and demonstration of the Spirit of the Lord whose servants they are. It was so in the days of the apostles, who did not presume to teach or officiate as representatives of the Lord, until they were endowed with the Holy Ghost from on high. Although they were men of ability and some of them of learning, they knew better than to depend upon themselves in teaching the things of God. Paul says: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

We have able expounders of doctrine among us, and have had, ever since the Church was organized. Men of education and extensive reading, notably familiar with the Scriptures and with corroborative literature, enabling them to discourse most interestingly upon the themes of their selection. But their influence and power, as ministers of the gospel, have not depended upon the exhibition of their erudition and self-culture. It has been with them, as it was with Paul and the disciples who, following the example, and inspired by the Spirit of Christ, taught as men having authority, and not as the scribes.

In their time, the learning of the ancients was available to them, and they were informed upon the history, the art, the science and literature of the earlier times. They were learned enough, at least Paul was, to be denounced for it. Did not Festus say to him, "Paul, thou art beside thyself; much learning doth make thee mad." They freely quoted from and gloried in the writings of Moses, who was himself "learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Nevertheless, they did not count upon their knowledge derived from books for the inspiration of their ministry. However highly they appreciated such knowledge, they had learned the better way and to put their trust in it. The Apostle Paul says: "But if the ministration of death, written and engraven in stones was glorious * * * How shall not the ministration of the spirit be rather glorious? * * * For if that which is done away was glorious, much more that which remaineth is glorious."

The uninspired ministry of the sectarian so-called Christian religion, throughout the world, denying new revelation, depends upon the letter which killeth; and because of it, they have been repudiated and denounced by the Lord himself. He has said of them, "all their creeds were an abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men; having a form of godliness, but they deny the power thereof."

Latter-day Saints have borne this testimony against the false teachings and unauthorized teachers of religion for a hundred years; that is, ever since it fell from the lips of the Lord upon the ears of his chosen servant Joseph Smith, in the spring of the year 1820. It is not now an infrequent confession from the religious press and pulpit, that every word of that divine rebuke was fully deserved, was true then, and is virtually true to-day. Nothing is so universally evident among the churches, as the lack of inspiration; the minifestation of the presence and power of the Spirit of God. The impossibility of unity in a common Christian worship, which so many splendid men and women of the world desire, members of perhaps every one of the discordant creeds, proves that the spirit "which giveth life" is lacking among them. That this is so and will continue to thwart every effort to bring them to a unity of the faith should give them pause and cause them to seek the remedy. There is a way by which men can be brought to a knowledge of God, and an understanding of his gospel. It is the same way that was taught of old, but unauthorized ministers, who deny continuous revelation from God, who have changed the ordinances, who have broken the covenants, who have a form of godliness but deny the power thereof, are not qualified to direct the footsteps of their fellowmen to it. "Let them alone, they be blind leaders of the blind."

What mankind needs and may have, if they will accept it, is the inspired ministry of men called and chosen, and sent forth as were the apostles when "Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

We testify to all men of this nation and of all nations that the Lord has in these latter days raised up a ministry endowed with authority, spirit and power like unto that of His disciples, to whom the above commission was given, and that their ministry is effective and in force. It produces among those who receive it all the evidences of conversion in "one faith, one Lord, one baptism," by which an eternal brotherhood and unity is secured and contentment, peace, and salvation are made possible.

An interesting experience, in which the verity of our living faith was gloriously manifested, is found in the writer's journal, of a visit to Copenhagen with President Joseph F. Smith, to attend the conference there. It was in 1874, when the Scandinavian mission was very prosperous, with a large membership of faithful saints. This was transcribed for publication many years ago:

"During our visit to this famous and interesting city, we were permitted to experience those sensations of universal brotherhood which are awakened by no circumstance or situation in life, so thoroughly as by the operations of the spirit of the gospel, which, affecting people of all nations alike, bears testimony of the divine truth, and knits their hearts together in a bond that is inexplicable; but which fills men's souls with the noblest thoughts and aspirations. It is one of the convincing evidences of the restored gospel to witness this confidence and love, which springs up and fills to overflowing, the hearts of repentant believers, of various nations and tongues and peoples. We had not been in the Scandinavian conference half an hour before we experienced that calm, trusting, delightful feeling of perfect confidence in those about us, who, though we were strangers to them, speaking another language, showed unmistakably that they felt the same sensation. Our spirits harmonized, and the sentiments of our hearts ran together in a peaceful stream of contentment, and faith and unwavering testimony. Though our words, delivered from the stand and in the isles of the assembly hall, as we passed in and out, grasping the hundreds of hands extended to us, were not understood, there seemed to be an invisible means of communication between us that all comprehended and rejoiced in. Thus, while President Joseph F. Smith addressed the audience, his countenance lit up with the glowing fire of inspiration, the large congregation sat with uplifted heads, spell-bound in their attention—not knowing the language of a word that was uttered, and yet comprehending everything. Who shall say that the universal spirit of union, which makes men one, as Christ and the Father are one, is not abroad in the world when he looks on a scene like this? The feeling here so inadequately expressed may appear absurd to some, but to those whose hearts have warmed under the sacred impulse, which breathes into their souls a testimony of the salvation that the Redeemer hath wrought out for them, it is not absurd. They are familiar with it all, and know better than language can tell, the sweet whisperings of that Spirit which flows through their souls, and from them to their brethren, as a river of oil, bearing light and knowledge and comfort and testimony on its wave, which cheer the heart and cause it to expand in unspeakable gratitude as it silently breathes the sacred words: "My Lord and my God!"

J. F. W.

MINUTES OF THE LONDON CONFERENCE.

THE London semi-annual conference convened at the beautiful hall at Deseret, Sunday, April 18th, 1920. Twelve of the Sunday-schools of the conference contributed a program, which was inspirational and a marvel to the great assembly of saints and strangers present. Twelve branch presidents and their counselors were in attendance at all sessions of the conference from 9 a. m. until 8 p. m. Special musical numbers were given by Ralph J. Pugh, André K. Anastasiou, Grace Tout Pugh, Mary K. Osborn and Frances Smith. The discourses were faith-promoting, spiritual, and instructive. President George Albert Smith, Lucy E. W. Smith, George Albert Smith, Jr., William J. Jolliffe, Elder Ernest H. Kearl, Anna O. McKay and President James Gunn McKay spoke at the meetings to large and appreciative audiences. At the evening session President McKay occupied part of the time in the delivery of a very interesting and instructive sermon. The concluding powerful discourse by President George Albert Smith will be cherished and remembered by the hundreds of saints and strangers who were fortunate to hear him.

The spirit of the Lord was manifest in all the gatherings, from the Priesthood meeting in the morning throughout the day. The theme of the conference was, "This is the gospel of Christ, the new and everlasting covenant, and all should live up to their privileges while they have the opportunity." The audience seemed more humble than usual, and were very anxious to hear the mind and will of the Lord concerning what they might do, or hope for, as to the future. The conditions of the world are so perplexing that the saints feel that they need the inspiration of the Lord to guide them. The saints came up to conference as those in ancient Israel did who went up to hear the word of the Lord. They were not disappointed, but were fed upon the bread of life.

ANNA O. MCKAY, Conference Clerk.

THE INTOXICATED GEESE.

THE following thrilling narrative contains a moral that the tempter and the tempted might with great propriety take dearly to heart. It was originally published in a London newspaper and however the author acquired the profound knowledge of the weaknesses of the goose family, whether by experience or a lifetime of meditative observation, it is to be hoped the story will serve well with its present readers, the purpose for which it was originally written.

When geese take to drink the result is preposterous. For nature never meant geese to get intoxicated. In the first place,

they have no hands to hold on to lamp-posts with; while at the best of times their balance is precarious. Even when sober, a fat goose, if traveling on uneven ground, constantly cants forward on to its beak, or backward on to its tail; but when inebriated it is utterly helpless. A short while ago, a farmer's wife in Germany had been making some cherry brandy, but as she found during the process, that the fruit was unsound, she threw the whole mass out into the yard, and, without looking to see what followed, shut the window. As it fell out, a party of geese, good fellows all of them, happened to be waddling by at the time, and, seeing the cherries trundling about, at once investigated them. The preliminary inquiry proving satisfactory, these misguided poultry set to and ate the whole lot. "No heeltaps" was the order of the carouse, and so they finished the cherries off at one sitting, so to speak.

The effect of the spirituous fruit was soon apparent, for, on trying to make the gate which led from the scene of the debauched to the horse-pond, they found everything against them. Whether a high wind had got up, or what had happened, they could not tell, but it seemed to the geese that there was an uncommonly high sea running, and the ground set in toward them with a steady, strong swell that was most embarrassing to progress. To escape these difficulties some lashed their rudders and hove to; others tried to run before the wind, while the rest tacked for the pig-sty. But there was no living in such weather, and one by one, the craft lurched over and went down all standing. Meanwhile the dame, the unconscious cause of the disaster, was attracted by the noise in the fowl-yard, and looking out, saw all her ten geese, behaving as if they were mad. The gander himself, usually so solemn and decorous, was balancing himself on his beak, and spinning round the while in a prodigious flurry of feathers and dust; while the old gray goose, remarkable even among her kind for the circumspection of her conduct, was lying stomach upward in the gutter, feebly gesticulating with her legs. Others of the party were no less conspicuous for the extravagance of their attitudes and gestures, while the remainder were to be seen lying in a helpless confusion of feathers in the lee scupper—that is to say, the gutter by the pig-sty.

Perplexed by the spectacle, the dame called in her neighbors, and, after careful investigation, it was decided in council that the birds had died of poison. Under these circumstances their carcasses were worth nothing for food, but, as the neighbors said, the feathers were not poisoned, so they set to work then and there and plucked the geese bare.

Next morning the good woman got up as usual, and remembering the feathers down stairs, dressed betimes, for it was market day and she hoped to get them off her hands at once. And then she bethought her of ten plucked bodies lying in the porch and

resolved that they should be buried before she went out. But as she approached the door on these decent rites intent, and was turning the key, there fell on her ears the sound of another, familiar voice—and then another and another, until at last the astonished dame heard in full chorus the well known accents of all her plucked and poisoned geese. The throat of the old gander was no doubt a trifle husky, and the gray goose spoke in muffled tones suggestive of a chastening headache; but there was no mistaking those tongues, and the dame fumbling at the door, wondered what it all might mean. Has a goose a ghost? Did anyone ever read or hear of the spectre of a gander? The key turned at last, the door opened, and there, quacking in subdued tones suppliant and shivering, stood all her flock. There they stood the ten miserable birds, with headaches and parched tongues, contrite and dejected, asking to have their feathers back again.

The situation was painful to both parties. The forlorn geese saw in each other's person the humiliating reflection of their own condition, while the dame, guiltily conscious of that bagful of feathers and down, remembered how the one lapse of Noah, in that "aged surprisal of six hundred years and unexpected inebriation from the unknown effects of wine," has been excused by religion and the unanimous voice of his posterity. She and her neighbors with her, however, had hastily misjudged the geese; and, finding them dead drunk, had stripped them, without remembering for a moment that if feathers are easy to get off they are very hard to put on. So she called in her neighbors again, but they proved only sorry comforts, for they reminded her that, after all, the fault was her own; that it was she, and no one else, who had thrown the brandied cherries to the geese. As it was with Job, these "oblique expostulations" of her friends were harder for the widow to bear "than the downright blows of the devil," and so, turning from her neighbors, she gathered her bald poultry about her round the kitchen fire, and sat down to make them red flannel jackets.

FROM THE MISSION FIELD.

Wedding.—Brother William J. Dyson, of Sparkbrook, and Sister Maud Blakemore, of Small Heath, Birmingham, were married on November 30th, 1919, in Sparkbrook. The reception was held at the bride's home. Both are members of the Sparkbrook branch.

Baptisms.—A baptismal service was held in the Latter-day Saints' Chapel, Sunderland, on Good Friday, April 2nd, 1920, when seven souls were baptized, President David E. Randall and Elder Leonard A. Higgins officiating. The confirmation and sacrament

meeting was held at 6:30 p. m. The speakers at both meetings were Brothers William W. France, John G. Foster, Roger Howey and Joseph A. Marquiss. The baptisms were performed in the new font that has just been erected under the supervision of President Randall.

District Meetings.—Sunday, March 21st, 1920, at Portsmouth, a district meeting was held, President James Gunn McKay presiding. There were three sessions held. The meetings were well attended by the saints living in this district, and a number of investigators. President Robert J. B. Prior reported the branch in a good condition. Saturday evening, the Portsmouth Sunday-school gave an excellent concert and entertainment at the Museum Gardens. One of the big features was the large mandolin band of Portsmouth, giving their services generously and gratuitously. Refreshments were served to the large crowd who attended, most of whom were strangers.

A district meeting was held at Watford, Sunday, March 28th, 1920. President Norman Smith reported a marked improvement in the branch. The Sunday-school children rendered their parts in a way that showed careful training and a love for their school. President McKay and wife gave faith-promoting talks at all the sessions.

Branch Conferences.—A special meeting was held in Carlisle, Newcastle conference, on Sunday, March 14th, 1920. Two sessions were held, which were well attended. The speakers were Sisters Winnie Burns, Elder Leonard A. Higgins and President David E. Randall. At the evening about fifty people were in attendance. A vocal solo was rendered by Sister Winnie Burns. The saints and friends were very much pleased with this meeting, it being eight months since they had the last, the war having killed those previously in charge.

President James E. Rennie and Elder William Easton visited the Edinburgh branch, March 28th, 1920, and held a branch conference. Two meetings were held. After the usual opening exercises, which included the administration of the Sacrament, the general and local authorities of the Church were presented and unanimously sustained by the saints. Elder William Easton was the chief speaker in the afternoon, taking for his text John 5: 25-29. At the evening meeting President Samuel B. Ferguson spoke on the Parable of the Virgins. President Rennie, the concluding speaker, showed the necessity of continuous revelation. The saints and friends present were blessed; an excellent spirit prevailed.

The Derby branch conference was held on Sunday, March 21st, 1920. President Virgil B. Stallings, Elder Alexander M. Graham, President Wilfred Bradley, Presidents Robinson, Nottingham

branch, and George William Thompson, of Eastwood, were in attendance. There were three sessions. At Sunday-school the children gave some very interesting work. President Stallings told them the story of Moses. In the afternoon, Elder Graham, and Brother Robinson, spoke to the saints. Evening session, Brothers Thompson and Stallings addressed the assembly on the gospel as revealed to-day.

Socials.—A social was held at Norwich on March 11th, 1920, in honor of President Frank Alexander, who was leaving for Zion. A traveling rug and a pair of cuff-links were presented to him from the four branches of the conference. Refreshments were served with the compliments of the late President Francis M. Skinner. A pleasing program of songs and games was rendered, and an enjoyable evening spent.

To celebrate the first organization of the Relief Society, the Sheffield branch Relief Society gave a tea and social on Saturday, March 20th, 1920. An enjoyable evening was spent in Yorkshire readings, recitations, solos, musical selections, and games. The proceeds from the tea went towards the Relief Society funds.

The Relief Society of the Sparkbrook branch, Birmingham conference, held a social on March 17th, 1920, in commemoration of the organization of the Relief Society. President Elizabeth Barbour presided. A very enjoyable time was spent in games, songs, monologues, etc. Refreshments were provided. There was a good attendance, including several investigators. The speakers were President Charles W. Hatch, Sister Caroline Hatch, President Frederick J. Barbour, and Sister Elizabeth Barbour, who spoke on Relief Society work. On the following Sunday evening the time was occupied by the Relief Society. The speakers were Sisters Elizabeth Barbour, Mary Ann Blakemore, Maud Dyson, and Caroline Hatch, President Frederick J. Barbour and President Hatch.

A farewell social was held at the home of Brother James Hook, Loddon, on Wednesday, March 17th, 1920, in honor of Brother and Sister Alexander and son Frank. Brother and Sister Alexander were presented with a fountain pen and a gold brooch, by the M. I. A. They both expressed their hearty thanks in return. Games and musical numbers were indulged in, and all present had a pleasant time.

Reorganizations.—The following changes in the Glasgow branch were made February 1st, 1920, those retiring being honorably released: W. A. Foote, first counselor, in place of F. L. Newton; James Hood, Sr., second counselor, in place of W. A. Lucas; A. B. McGowan, secretary and treasurer, in place of K. H. Hood.

Tuesday, February 24th, 1920, President Virgil B. Stallings and Elder Alexander M. Graham met with the saints and friends of

Mansfield and reorganized the branch. Philip Calladine, president; Arthur Hall and Moses R. W. Stevenson, counselors. President Stallings said he had been looking forward to the time when the branch could hold regular meetings, partake of the Sacrament, and rejoice in the blessings that come from meeting in the name of the Lord. There was a good attendance, and the brethren were unanimously sustained, and expressed a willingness to do all in their power to make the branch a success. On March 5th the Sunday-school was organized as follows: Arthur Hall, superintendent; Philip Calladine, theological teacher, Moses R. W. Stevenson, assistant; John Arthur Hall, secretary; Sisters Ivy Hall and E. M. Richards, primary teachers. They have found a nice room in which to hold their meetings, and have a bright future before them. Sunday, March 14th, they had thirty in attendance, and about forty at a Sacrament meeting. A splendid spirit prevails among the people, and it is marvelous the way the Lord has opened up the way for his work there.

April 11th, 1920, the Gateshead branch was reorganized, President David E. Randall being in charge, as follows: Joseph A. Marquiss, president; Albert E. C. Banks, first counselor; Grace Brown, secretary; Mona Brown, organist; John Grey, librarian. Mutual Improvement Association: Robert Graham, president; John Poulson, Catherine Stawart, counselors; John Grey, secretary; Christopher Busby, assistant; Mona Brown, organist; Ethel Lentell, teacher.

DIED.

RICH.—Sarah Elizabeth Rich, daughter of George and Elizabeth Foukes Bradley, February 13th, 1920, at Paris, Idaho, U. S. A. She was born February 24th, 1887, at Derby; baptized July 25th, 1897, by Elder Thomas H. Cartwright. At the age of twenty-three, she emigrated to Utah, and later married Morgan Rich. During ten years of happiness, she became the mother of three children. The youngest, two years old, died and was laid to rest the day before the death of its mother. This sad news brought sorrow to her faithful parents; who are true Latter-day Saints, and have done much for the elders in this land, and for the work of the Lord. They still live at Derby.

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